

# The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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## The Flaming Sword. 1890.

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### CHURCH TRIUMPHANT.

Until further notice the Church Triumphant will hold its regular Sunday service at the College of Life, No. 2 College Place. South Side. Service begins 7:30 P. M.

The Sunday services of the Church Triumphant are for the benefit of the public, and we hereby take occasion to announce that notwithstanding the fact that they are held in the private parlors of the College of Life, the public is cordially invited.

### The Labor Question.

The conflict of capital and labor will speedily reach its settlement. It will not, however, find a solution on any of the present lines of agitation. Agitation paves the way but does not supply the solution to the great problem. Its solution is the settlement of the problem of life.

THE FLAMING SWORD is here to say that God's eternal law must comprise the basis upon which the world will finally be reduced to order. The Lord of lords and King of kings comes of the posterity of Joseph, according to prophetic declaration, to establish his kingdom, and his coming can alone establish equity and restore justice and harmony.

The world is about to receive its baptism of fire. Not till this exerts its influence will it be possible for men in whom sensuality and selfishness predominate, to exercise the principle which alone can secure to the world the equilibrium for which it languishes. The destruction of the competitive system of industry is one of the essential steps towards life.

There is coming a struggle; both parties are in the wrong, and both will suffer the penalty of false positions. The agitation now waging is but the preparation for the storm of conflict to burst upon the world in all its fury. There is no compromise. Capital demands too much in the face of the intelligence of this century, and labor demands too much for the greed of the bloated and blood-thirsty capitalist.

The controversy will culminate in a conflict, short, decisive, and destructive alike to both the capitalist and laborer. From the debris of this struggle will arise, phoenix-like, the kingdom of righteousness, the Lord its King, with fictitious money—the foundation of human selfishness and death—destroyed.

Some seem to "lay the flattering unction to their souls" that we are about to enter upon the Utopian fields of bliss without first passing through the "valley of slaughter." There is coming a revolution, they think, but it is a peaceful passing away of the old Church and State to give place to the Commonwealth and brotherhood of universal felicity.

We look upon the signs of the times differently. Never in all the history of the ages has the inventive ingenuity of diabolism racked itself to perfect the instruments of death as in these present times; but we are told that all this is to frighten men into the pursuit of the arts of peace. Death-dealing and destructive implements of human hatred and revenge are

made for the purpose of murdering by the thousands, and the mission of death is not complete till he makes one great and final struggle for the mastery.

Michael and his angels, in heaven, have had their struggle with the Devil and his angels, and the Devil is cast down to earth where the conflict for the final supremacy is about to be waged. Already the war cry goes forth; the sign is on the air but the people heed it not, because they cannot discern the *Sign* of the times. God's chosen few will be made ready, and the way will be prepared for the kings of the Orient.

### Joseph's Posterity is the Birthright, Canaan, or Body of God's Inheritance.

The posterity of Joseph, according to Jacob's blessing upon his favorite offspring, was to become the Canaan of God's promise; the body of the Lord's inheritance.

The Teton, the leading branch of the Indo-Germanic family of nations, is the product of the absorption of the lost ten tribes, including the two tribes of Joseph, by the Medo-Persians and Assyrians.

According to God's purpose as committed to us through the recorded blessing of Jacob, the posterity of Joseph, through Joseph's younger son, Ephraim, was to become the fulness of the Gentiles. The significance of this can only be known by a knowledge of the root of the Hebrew word for Gentile. The Gentile or Goy was to be significantly blessed through Joseph, and Ephraim was the special conduit or channel of the transmission of such blessing.

The tribe of Ephraim was lost with the ten tribes. The Anglo-Saxon race is the unmistakable posterity of Ephraim, descended especially from and being the product of the union of Medo-Persia, influenced by the ethnic absorption of the tribe of Ephraim.

The root of the word, *Goy*, Gentile, is *gaw*, signifying body. It is the union of this body with the soul of Judah that insures the resurrection of the dead. Then shall we take the stick of Judah (Jesus) in the hand of Judah, and conjoin it with the stick of Joseph (Cyrus) in the hand of Ephraim, and the two sticks shall become one in thine hand. Jesus was planted by the operation of the Holy Spirit in the people, descended from Joseph. The Christ was the life of Judah. This life descended into the posterity (body) of Joseph after the translation of Jesus. Thus the life of Judah involved in the Lord Jesus was imparted through the transposition of the Lord to Ephraim (Joseph's body), that Judah's life may be reunited to Israel (Ephraim, the lost ten tribes,) by which the body, *Gana*, Gentile, may become the Canaan of the Lord's inheritance and the resurrection of the dead.

Jesus, through the operation of the Holy Ghost, descended into the posterity or body of Joseph as the tomb of his burial in the race; so, as a type of his burial in the progeny of Joseph. He was placed, after his physical and symbolic crucifixion, in the tomb of Joseph of Arimathea.

The Lord's body was transformed to Holy Spirit. The appropriation of this Spirit was the literal eating of that body—the bread from heaven. If this be not so then the symbol of the Lord's supper, by which the Church professes to partake of the body and blood of the Christ, is a mere sham as a type or symbol, as it is a sham in reality with the professed Christian Church.

If the "Lord's supper" signifies anything, it implies the appropriation of the life of God by the world, that the world into which this flesh and blood descended may arise into the life of God. In the face of this doctrine of Koreshanism we are asked: "What, then, of the atonement of Christ?" The atonement of Christ is the at-one-ment of God and man, consummated through human appropriation of the Lord's flesh and blood. By this it is made possible for man to work out his "own salvation with fear and trembling," for God, planted in the race, works in and through man, awaking by his (God's) renewal in humanity "of his own good pleasure."

Modern "Christianity" dare not take the premise of the Christian system and follow its logical *sequela* to its positive deduction. Its own profigate life and violation of the law of love has rendered it cowardly, and it dare not go boldly to the throne of grace and appeal to God for a right to the inheritance; namely, the throne of God and God's dominion.

### THEOCRACY.

#### ORBITAL ATTRACTION.

Transposition from one orbit to another is governed by the law of orbital attraction. The orbit of twelve, six of each sex, is the fourth degree from the pivot or superior of the order. This order has four equal quadrants, two of which belong to the conjugal Sub-Order; therefore the twelve comprise two sections constituting a semi-orbit belonging to the conjugal Sub-Order. The next outer orbit is the fifth in degree and is comprised of species. In this orbit there are twelve sections, three in each section. This will provide six sealing points or points of transposition to the orbit of the next superior degree. Six males and six females will be promoted or advanced to the two places left vacant by the operation of the law of precession in that orbit.

The fifth orbital degree has thirty-six heads in conformity to the astrobiological system, twelve of whom, six males and six females, are transferred to the next superior orbital degree at the same time of transposition. The law of precession obtains in this degree as in the fourth. There are twelve transpositions to the next orbit, and two vacancies to be filled. These vacancies, one for the male and one for the female, are filled by the highest in rank according to the law of precession—rotation. The others pass into the genera as members of the genera, to rank as another circuit of officials, the degrees of which advance from interior to exterior orbits. This effluent circuit is to be specially treated in another section of this chapter.

The law of rotation specifically governing orbital motion and which progresses by precession in the revolution or rotation of orbits, is the product of two laws; involution and evolution. The law of involution governs the transposition, through orbital attraction, from outer to inner orbits with a numerical diminution of centers, regulated by the mathematical law of decrease numerically with a compensatory increase of potency and energy or authority. The law of evolution governs the transposition from inner to outer orbits. The officials of this system are eliminations from the transpositions which take place from the outer to interior orbits, and increase numerically at the same time that they increase in functional potency from inner to outer orbits. This series of officials preside over the agricultural and artistic industrial uses of the economy. It will be seen that the operations of the two laws, as above described, are absolutely compensative. With the circuit of involution the external quantity of authority diminishes, while at the same time its quality or intensity increases. Its internal quantity increases while its internal quality diminishes. Of the circuit of evolution just the reverse obtains. Official tenure in any special official position corresponds to that particular series of astronomic changes to which it is related, the phases of lunar phenomena being taken, in the secular order, as the basis for the regulation of tenure.

The transposition of heads of departments from the inner orbits to outer ones, which is the order of progress of the evolutionary series, is regulated so that all officials removed by the diminution of heads through the process of elimination, caused by transposition from outer to inner orbits, are installed according to rank in the orbits through the various grades of elevation in the evolving cycles. At the completion of the cycle of evolution the removals take place by transposition to the heavenly order. The two cycles, the one involving by transposition through the law of orbital attraction and regulated by the mathematical diminution of heads of departments, and the other evolving by orbital attraction and regulated by the mathematical increase of heads of departments,

belong to two series or systems of economy. The involving system is the domain which pertains specially to government proper, and embraces religion, ethics, philosophy, science, and general culture.

The evolving system is the domain of temporal and spiritual uses summed up in the two general terms, agriculture and arts, culminating in those higher uses of the body through which is reached the attainment of immortal life, the final end to which theocracy is devoted. The uses in agriculture and art are divided into grades (genera and species) and classified in two general systems or series; the male and female. The female uses are of a refined order, the male less refined but corresponding in classification as to genera and species.

#### THE CONJUGAL SUB-ORDER OF THE SECULAR ECONOMY.

ART. 1. There will be five orbits in this Sub-Order with five genera. Its industrial classification will correspond to the celibate Sub-Order, with a corresponding equality of male and female divisions or departments.

ART. 2. All officials in this S. O. shall be elected by ballot.

ART. 3. Males shall ballot for male, and females for female presiding officers, but the one sex shall never ballot for the opposite.

ART. 4. Each degree shall elect its officials from its own degree, subject to the approval of each of the superseding degrees, and finally subject to the confirming authority of the Superior of the order.

ART. 5. Advancement from one degree to the next superior degree will not depend upon future election or appointment, but upon rank modified by degree of qualification as decided upon by the degree in which the vacancy exists.

ART. 6. Advancement from any orbital degree of the conjugal S. O. to the corresponding degree of the celibate S. O. may be made when the requisite qualifications are possessed.

ART. 7. The head of the conjugal S. O. next in degree to the head of the secular order, holds office by the same power of tenure as the celibate S. O. Advancement to vacancies is made by appointment, the power of appointment being with the Superior of the next orbital degree through the law of rotation of orbits by precession, as operative in the celibate S. O.

ART. 8. Orbital transposition alternates in this S. O. through all the orbital degrees; the males advancing through one alternation, and the females through the next. The principle of alternation provides for a female subordinate to the Superior of the secular order in one alternation, and a male subordinate in the succeeding alternation.

ART. 9. Official tenure is regulated by luno-astronomic deviation, as in the celibate Sub-Order.

ART. 10. There are two circuits or series of precession; one involving, the other evolving. The evolving official system is filled from the involving circuit as in the celibate Sub-Order. The involving is governed by a mathematical system regulated by a numerical diminution, and consequent elimination and transposal to the evolving series.

ART. 11. Elimination and transposition take place from all the degrees of the celibate S. O. to the corresponding orbital degree of the celibate Sub-Order.

ART. 12. Those passing from official rank from the conjugal S. O. into the celibate S. O. enter a subsidiary, holding honorary rank as citizens of the orbital into which they enter, not, however, to preside over any of the uses of the degree, but entitled to the immunities conferred by the rank.

We are standing to-day upon the verge of the new social order. The social system to be inaugurated is the

## \*The Mystic Circle\* AND The Prophet of Koresh.

Bartolomy, though baffled in his first attempt to follow the enigmatical "Tornado" to his lair, was by no means inclined to relinquish the effort. For him to undertake a task was to successfully accomplish it if among the possibilities. He returned to his temporary abode to await, as patiently as circumstances would permit, the hour of the appointed meeting on the following day, when, if he could not prevail upon his stranger-friend-in-disguise to disclose the secret of his identity, it was his purpose to again follow him in his *incoy*, as Wentworth.

The next day, and the appointed hour came as a relief to the impatience of Bartolomy. With the lapse of time came also the looked-for stranger. Upon the meeting of the two, they accosted each other in a familiar way, and Bartolomy proceeded to remark:

"If I could penetrate your disguise I would feel a greater confidence in the disclosure of my scheme for the discomfiture of our mutual friend, the Italian Count."

"To gain access through this screen to the personality under it will be impossible. I trust you implicitly. You may trust me. I give you my hand in honor that I am soul and body with you in the destruction of Count Fernando, or in the condign punishment of the man whom I identify as the one you describe as the Italian Count. I have had my eye on him, and he has also spotted me. I have given him the slip—as I also gave it you—many a time."

Bartolomy appeared not to notice this last allusion of "Tornado," for he quickly responded:

"I have a double object in bringing this scoundrel to justice; first, the counteraction of the Jesuitical power and purpose; second, the liberation of his noble prisoner, who, I am satisfied, is destined to play a conspicuous part in the events about to mark the epoch of the pending revolution."

"As a part of this scheme it is important, I apprehend, that you are enabled to lead him to Lady Eatonburg, that you can say to him: 'I have found our prey and she is again within our grasp.' Heigh, old boy! Pardon the familiarity, but tell me! now if I have not read you correctly?"

"You certainly have. We must prepare an ambuscade and entice him into it; a matter attended with little difficulty."

"Bartolomy, do not attempt to follow me; within three days I will send to you a man, who, by my advice, will introduce you to the person you wish to see. After this you can arrange your plan for the proper disposal of the Count."

When Bartolomy discovered that "Tornado" had been too shrewd for him in the matter of *Wentworth's* pursuit, he decided at once not to follow him; on the contrary it became his intention to at least be one ahead of him, and immediately upon their separation he took to his horse and riding at a rapid rate soon found himself at the point, where, the day preceding, the object of his pursuit had eluded him. As he had the advantage now of daylight, it did not require much time to discover a by-path which led into the forest. This he decided to follow. The course took him through a dense and lonely forest, but the path was well beaten and our brave hero pushed on his way undaunted.

He had traveled for some hours with all the speed possible, considering the conditions of his progress through the woods, with no possibility of taking any other route—for there was none—when suddenly he came to an open field and but a little distance from him a well-made road.

He knew it would be useless to pursue his journey farther, and consequently came to a halt. He led his animal, now well-jaded, a little way into the thick copewood, at a good safe distance from the path, unsaddled and tied him to a sapling, then returned to a point of observation near the place where he had emerged from the forest, and awaited events.

It was fast approaching night, and the time dragged heavily. He had waited long, and, almost discouraged, began to consider the question of a weary return through the woods. This, however, he knew to be impracticable as there would be a possibility of meeting the man, whom, at such a juncture, he preferred not to intercept. As he began to study the situation with some degree of solicitude, his ear caught the sound of hoofs not far distant, and he was soon rewarded by the presence of a man in saddle, whom, through the dusk he thought he could outline as the one he most desired to see. He had chosen his position so as to study the *personel* of the equestrian, but to his chagrin, if it was the man he looked for, his appearance was so changed that he could never have identified him as "Tornado," yet he was instinctively conscious that the one before him was the identical person that he had followed on the preceding evening.

About one hundred rods distant was what appeared to be a farm-house, and in that direction the stranger horseman took his way. Bartolomy observed till he saw him turn from the road and disappear. He was well satisfied with his day's work for he believed that from this point he could resume his detective work, which, though he did not regard it as particularly essential to the success of his general undertaking, he was curious enough to further execute.

He saddled his horse and took the road in the opposite direction from that taken by the stranger. He hoped to find, not far distant, some signs of civilization and hospitality which he had reason to believe were near, judging from the familiar sounds of animal life usually thus associated. He had not gone more than half a mile before he came upon a rustic little villa of a dozen or more inviting homes, and by the roadside a small inn. Here he put up for the night, his purpose being to return early in the morning to his *rendezvous*. He reached home the next day about the middle of the afternoon.

Three days had passed and Bartolomy began to experience a good deal of impatience at the delay of the fulfilment of "Tornado's" promise, when he came into possession of a letter which he hastily opened and, upon reading, found to be from some one who desired his immediate presence at a place designated by the writer. The letter was signed, "Col. Fisk."

Bartolomy was not long in answering the summons and was soon in the presence of a gentlemen, whom, upon meeting, he believed to be the man who had sought him on the business, just then to him at least, of greatest importance. He had been entertaining the impression that he would meet the man whom he saw emerge from the forest a few days before, and that in him he should find the identity of "Tornado." So far as his penetration went, while he believed with certainty that "Tornado" and the man who followed him through the forest were one and the same, he was in doubt about the identity of Col. Fisk. He might or might not be the same. He was a man of about the same proportions, and with similar bearings. "This is Mr. Bartolomy," said he; to which came the response:

"Yes sir, I have that honor; you, sir, I am to know as Col. Fisk? It is doubtful now-a-days who a man is by the name he gives, but I take it for granted. What is your pleasure?"

"My pleasure is, that you accompany me to the Lady Eatonburg whose home, at present, is at my



Ranch. I am informed that your equestrianism is superb. If so you may find it agreeable to take a little exercise of that order with me."

As Bartolomy had been expecting something of this kind, he had no preparations to make but to have his horse saddled, and turning from Col. Fisk with the remark: "I will soon be in saddle and ready to accompany you," went to order his horse.

Contrary to the expectations of Bartolomy their course lay almost in an opposite direction from that taken by "Tornado" on two previous occasions; though from observations later it seemed to Bartolomy that the road he was traveling, and the turns that were taken, began to bear more to that point of compass. At all events they traveled the entire day with the exception of an hour's rest, about the middle of the afternoon, at an inn or wayside hotel.

Near night-fall they brought up at what Bartolomy observed to be one of the most romantic and picturesque views imaginable. He was considerably fatigued, ravenously hungry, and was glad to find the household to which he was introduced, upon the point of sitting down to the smoking meal of which he was also invited to partake. He passed the evening pleasantly with the family of Col. Fisk, and as the hour arrived for retiring for the night, Col. Fisk said to him:

"You will meet Lady Eatonburg to-morrow. This is your room. You will find it very comfortable, I hope, and in the morning will be refreshed and prepared for the business which has joined our hopes and purposes."

More than a vague suspicion entered the mind of Bartolomy, when he and Col. Fisk separated for the night, that "Tornado" was but Col. Fisk in disguise.

The following morning Bartolomy was introduced to the lady in question, who had previously been made acquainted with the purpose of his visit. At first she was considerably cautious but soon gained confidence in the honesty of Bartolomy's purpose, and freely discussed with him and Col. Fisk the scheme to entrap Count Ferando, and through his captivity procure the release of Count Montmorenci, the gentleman—as it proved—whom Bartolomy visited in Ferando's company on his blindfold expedition. The identity of the prisoner of Count Ferando was determined by Lady Eatonburg, upon the description given her by Bartolomy, and her joy at the hope of his speedy release, though quiet, was perceived to be indescribably great.

Bartolomy understood without question that either Col. Fisk and "Tornado" were the same, or that "Tornado" had placed him at the disposal of Col. Fisk. In either event he was satisfied to let that matter rest till further developments settled the question.

So far, while there remained not a question as to the identity of the prisoner seen by Bartolomy and described to Lady Eatonburg, they had no knowledge by which they were enabled to fix upon his location. They believed, however, that by the aid of Col. Fisk, who, Lady Eatonburg assured Bartolomy, was familiar with every acre of ground for miles around, they would not only be able to locate him but to provide for his escape.

After his conversation with Lady Eatonburg, Bartolomy communicated his determination to return to New York for the purpose of familiarizing himself more with the intricacies of the great scheme of the Jesuitical power in its relation to the Papacy. In the meantime Col. Fisk would devote his energies to the discovery of Montmorenci.

Col. Fisk being thoroughly acquainted with the topography of the whole country roundabout, could not fail, if within any human possibility, to ferret out the place where Montmorenci was held in durance, and he had assumed the task and responsibility of pursuing this portion of what had now become the joint work of all concerned in the prosecution of their one common enterprise.

It was Bartolomy's intention to return East, gather up the fragments of the Papal scheme as known to the scheming few, and by his skillful methods of consecution, complete the concatenation by linking them into a formulated series as designed and ordered by the Hierarchy.

Bartolomy's association with, and interest in the spirit of the Papacy

as centered in the nucleus of its purpose to re-assert its authority over the world, opened up to him the influx of the Jesuitical and Papal spheres, and he grew more and more into the coördinating equation of their own growth towards the consummation of what they regarded as the perfection of their *scheme*, and he also began to see clearly that to circumvent their purpose he must in some way invert and pit against their diabolism an equally perfect, but counteracting and divinely appointed organic unity. He did not regard himself the center or nucleus of that coming organic unity, to be called the kingdom of God, but he believed himself an instrument or channel of influx towards such a nucleus, who, he had become convinced, must shortly be heralded to the world.

#### BARTOLOMY WITH THE SECRET CONCLAVE. CHAPTER XIII.

A few days after the interview of Lady Eatonburg and Bartolomy, we find the latter at the gathering of a little group in the metropolis of America. Before this little assemblage stood Count Ferando. In the exposition of the general plan of the work in which he was engaged, he said:

"Now, gentlemen, you are each one of you to execute the work assigned you with the utmost circumspection and dispatch, always holding yourselves subject to the authority under which you have unfurled your banners; always submissively obedient to the head of our body, our only acknowledged Vicar on earth, who is under the supreme guidance of our Lord, the Saviour of men, and the Blessed Virgin and holy Mother of God. In all things earthly he is pre-eminent, whether they be of a secular or ecclesiastical capacity; in all things heavenly he has the power to bind and loose, because unto him, according to the tenets of our faith, and according to our convictions, were committed the keys of St. Peter. He holds these keys and by their authority, and the possibilities which they confer, he is empowered to dogmatize the basis upon which secular and church government shall be constructed. These keys are the two prime elements of our faith. One of them is the secret of ecclesiastical knowledge, the other the secret of the knowledge of secular dominion. These keys of knowledge were given to St. Peter, and we are empowered by the august authority holding them, to unlock the mysterious powers of life and reveal to our secret observation the archives of its compendium.

"We have, by our subtle insulation in this secret and mysterious chamber, brought ourselves into rapport with the great reservoir of pneumatic and psychic potency which has been husbanded through the ages by means of the holiest ordinations of the church. We are now producing, through our desires and purpose, that supreme traction upon the breast of the maternal fountain and reservoir of our being, by which there pours into us, and, by our instrumentality, through us into humanity, the dynamis of our psychological control of the world. As this force passes through these few divinely appointed channels, we, by the inclination of desires, transpose and metamorphose it to our purpose."

(CONTINUED.)

Could Jesus have remained till now in his manifest form and structure, and continued his teaching and beneficent works among men, the world would have remained in ignorance of his doctrines and unsaved by his life, for the reason that the actual impartment of his broken body and shed blood, the very substance of his organism, was absolutely essential to the correct understanding of his doctrines, as well as to the life and perpetuity of the race. Hence he declared: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: and he will shew you things to come." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Holy Spirit could not be imparted while he remained, because the spirit or force of transmission could not be engendered without the terminal conversion of the substance of his flesh to the coincident force or spirit of that flesh, the Holy Spirit. This was the very substance of his organic form and structure.—*Cyrus*.

#### LETTER FROM MR. HEYWOOD.

STATE'S PRISON, P. O. Box 100, CHARLESTOWN, MASS., September 21, Y. L. 18.

Hugh O. Pentecost:—

DEAR SIR:—Thanks for your kind note, duly received. I was very glad to hear from you. Caged within granite and iron, sentenced to live in a stone vault two years in the grip of power which says: "Not thy will but mine be done," any news from rational life, outside, is cheering. In 1835-6 the slaveholders tried to get a law through Congress giving them power to exclude anti-slavery publications from the mails as "incendiary literature." Webster and Davis of Massachusetts, Clay of Kentucky, and other strong men opposed and defeated it. Thirty-five years later, in 1870, Comstock slyly lobbied through Congress a far more invasive and restrictive act than the slaveholders dared ever ask for. In a letter to Hon. C. L. Merriam, member of Congress, dated Brooklyn, N. Y., January 18, 1873, Comstock says: "There were four publishers on the 2d of last March; to-day three of these are in their graves, and it is charged by their friends that I worried them to death. BE THAT AS IT MAY, I AM SURE THE WORLD IS BETTER OFF WITHOUT THEM." [Italics and small caps mine.]

I had held my special views on the social question twenty years with no special impulse to publish them until this censor, bearing a United States commission to supervise mail matter, riding free over all the mail routes in these states, boasted of the number of editors and publishers, disposed to discuss social issues, who had died under his "legal" power to torture those differing from him in opinion! Interested in these questions from childhood, Mrs. Heywood and I, from 1876, when "Cupid's Yokes" was first published, felt it an imperative duty to vindicate the right of American citizens to investigate morals, physiology, language, and all other issues involved in love and parentage. Thirteen years ago, November 2nd, next, Comstock first came to raid our Princeton home. Convicted in January, 1878, I was sentenced to two years imprisonment in Dedham Jail, June 25, but released unconditionally by President Hayes, December 19, 1878. October 26, 1882, Comstock again assailed us, my book, "Walt Whitman's Leaves of Grass," and "The Word" being indicted. I pleaded my own case before Judge Nelson, April 10-12, 1883, and was acquitted. They tried it then in the state courts, but in May, 1884, Judge Pitman quashed the indictment, Judge Nelson, through his able and accomplished son, H. L. Nelson, volunteering to assist me in defense. In January, 1887, the obscenists entered a fourth complaint, but United States District Attorney, Hon. George M. Stearns, Democrat, vetoed the plot.

In April last, Comstock, by decoy, through Wanamaker and the local postmaster, a petty orthodox deacon, tied to me, and thereby got possession of publications, had a Judge Carpenter and a United States district attorney, both subject to his purpose, got "conviction" of course, and so I am here under a two years' sentence!

With a decently intelligent and fair judge we could easily have won the case; as it was, no defense was allowed. We had been mailing publications for twenty years in Princeton and never any trouble there before. If objection was made to any matter, we, of course, were entitled to know it, but for two or three weeks Deacon Gregory, the postmaster, received, weighed, and charged postage on papers, thereby agreeing to forward them. But he did not forward them; he lied to us, and thereby got possession of means to prosecute. He says he was ordered to do all this. All the facts of the case can be found in May and June "Words."

The two papers on which I was "convicted," March, Y. L. 18 (1890), and April, Y. L. 17 (1889), had each an article (in the March issue, an item merely, by a New York lady, the other paper an article by Mrs. Heywood, entitled "The Woman's View of It," asserting the right, duty, and necessity of woman controlling her own person in sex relations, and urging parents to meet their own children intelligently, honestly, and give them all needed instruction relative to the proper uses of the human bodies. Not my opinions; these articles were written by intelligent, honest, earnest women, mothers of

children, who feel the imperative necessity of intelligence relative to physiology, morals and language. Here is a newspaper now in the nineteenth year of its publication, labor reform always having been its leading specialty, but social issues have been discussed in its columns from the first. Have publishers the right to print and deliver, by mail or otherwise, a newspaper to regular subscribers, having plain spoken opinions, is the question?

Tradition attributes to George Washington integrity to tell his father about chopping the tree in the garden: "I cannot tell a lie; I did it with my little hatchet." Many American boys now can lie, but will not. In this case we have the Postmaster General, a Cabinet officer, instructing, ordering a local postmaster to lie in order to imprison citizens for difference of opinions regarding morals! And these are all pious men; they lie for morality and Christ's sake! This is a matter entirely between the publishers and subscribers of "The Word," no one is asked to agree with Mrs. Heywood or me; no one pretends that our publications were ever intruded on minors or any adult person. Is it the right of citizens to select their own reading matter in these states, or is it not? In a letter to Hon. Eliza Wright, dated January 13, 1879, giving the reasons why President Hayes released me in 1878, Attorney General Devens said:—"I am aware that there may be much difference of opinion on the subject, and do not confound it ('Cupid's Yokes') with those obscene publications the effect and object of which is to excite the imagination and inflame the passions." This ruling applies to "The Word," and all our other publications; in object, purpose, and character, they are seriously and persistently educational, reformatory, never bawdy or obscene. After my sentence in 1878, Judge Lowell said to Jennie Collins: "If Mr. Heywood was rightly convicted, the Bible is the first book that should be suppressed under that statute." These prosecutions are dishonest from first to last. Those who know me, Mrs. Heywood, and our four children, personally know that the pretense of obscenity is a lewd, villainous falsehood.

What Luther asserted in the sixteenth century the right of private judgment in religion, we assert socially, the right of private judgment in morals. For mental freedom to preach, John Bunyan, a Baptist minister, spent twelve or fourteen years in Bedford jail; May 8, 1672, the Government surrendered, and the cause was won. In the thirteen years the obscenists have kept me and my family oscillating between prison and poorhouse, this is the fifth case. In 1878, Devens; in 1883, Nelson; in 1884, Pitman; in 1887, Stearns, stood between me and the fees of freedom, purity, order, and progress; now there seems to be no official of sense and strength to bespeak moderation, assert liberty of opinion, and stay the hand of violence. Hence they have me under torture again. Never have our publications been so welcomed by "the common people who hear truth gladly" as now; never have I been more cordially listened to in parlors, workshops, and on public platforms than in the past three years; yet, by order of blackmailing censors, I am "torn from home and all its pleasures, me to torture, me to task," and my family exposed to destitution. Of course we have nothing to retract; we stand for the integrity of the human body and the integrity of the human mind, our right to speak to those who chose to listen, and print for those wishing to read the truths given us to utter. Glad indeed am I that you, by voice and pen, work so cogently for liberty in right in these soul-and-body-trying times. Trusting that the cause you represent will, allwise, win, I am yours, to serve it.

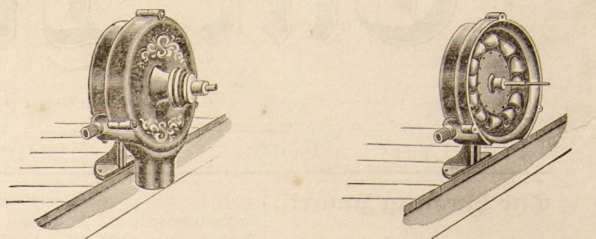
ETNA H. HEYWOOD.

—Twentieth Century.

O rich and various man! Thou palace of sight and sound, carrying in thy senses the morning and the night and the unfathomable galaxy; in thy brain the geometry of the City of God; in thy heart the bower of love and the realms of right and wrong. An individual man is a fruit which it cost all the foregoing ages to form and ripen. He is strong not to do, but to live; not in his arms but in his heart; not as an agent, but as a fact.—Emerson.

The God we desire is the known God.

## THE TEED Maelstrom Water Motor.



The name given to this Motor is peculiarly significant, on account of the spiral movement of the water, over a conical plane of the bucket.

The nature of the device is such, that a greater distance of incline planes is traversed by the moving current, than can be induced by any other device.

The water upon reaching the point of egress from the bucket, comes to a tangent with the plane and periphery of the wheel, the water never doubling, or cushioning upon itself, neither does it at any point touch a dead, or counter-plane, which is not the case with any other Water Motor in existence. The entire percussive force of the water is husbanded by this Motor.

This marvelous success is the outcome of twenty-seven years of study and experiment. It should be by this time, a well understood principle in nature's laws, that not only destructive, but constructive powers reside in the vortical movements of the elements that be. Cyclones move in spirals, and the most dreaded attitude taken by water is the whirlpool, or maelstrom, which principle is embodied as a servant in this Motor.

In order to give the reader a further idea of the possibilities relating to this Motor, we call attention to the following testimonial relating to a Motor that the undersigned procured a patent on some four years ago, now abandoned on account of so much higher per cent of the use of water reached by this one. The Motor alluded to in the following editorial was the first one put to work:

#### TEED'S CYCLONE MOTOR.

"Only a few weeks have passed since we first employed the Backus Motor for running our presses.—We were highly pleased with it, and we deemed it worthy of the high commendation we gave it so cheerfully and so unreservedly. It is widely and favorably known, and so far as we know, it has hitherto stood unrivaled and defiant of successful competition. But genius knows no monopoly, and she who stood queen of Water Motors yesterday, must to-day yield to the supremacy of another more worthy to reign. While the Backus Motor is no small tempest, we have to confess that the Teed Motor is a perfect Cyclone. It is a new thing, but it is a thing of wonderful power. It is the invention of Mr. J. S. Teed, of this place, and rightly named 'Teed's Cyclone Motor.'"

Having completed one of the same size as the Backus which we were using, Mr. Teed desired the privilege of bringing his in comparison with the Backus under the same circumstances. We allowed Mr. Teed to set his Motor in our office in place of the Backus. We also gave him the assurance that if we liked his Motor best we would keep it. We have not subjected these Motors to any crucial test, but having used each of them for several weeks to run our presses, we are free to say we like the Teed Motor best. We think it runs our presses with greater power and more uniformity than the Backus.—MORAVIA REPUBLICAN, Oct. 22d, 1885.

This Motor is adapted to high or low pressure, and is made a success under low pressure, where others are total failures.

Farmers who have springs on their premises, with more or less fall, or a tank supplied by wind power, would do well to investigate with a view to driving sewing machines, griststones, straw cutters, drag or circular saws, etc.

J. S. TEED, Patentee.  
Address all communications: GUIDING STAR ASSEMBLY, K. U., 3619 Cottage Grove Avenue, Chicago, Illinois.

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PRICE 50 CENTS.

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It contains a few of the principal facts of Koreshan Astronomy, the basis of which makes the sun the center, and the earth the circumference of the universe; from which we conclude the earth is a Hollow Globe, and we are on the inside of it.

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The most radical subjects are ably, freely, and fearlessly discussed. All who wish to move in advance of the tidal wave of progress, may satisfy this inclination by recourse to the facilities afforded through Koreshan literature.



## WOMAN'S \* DEPARTMENT.

Under the Editorial Management of  
Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of the FLAMING SWORD, 3619 Cottage Grove Ave.

We purpose to make this department of the FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the Woman's Department upon the subjects of Prohibition, Emancipation of Woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—Ed.

## WIMODAUGHESIS.

The new organization, "Wimodaughesis," has issued the following account of its object and plans:

The purpose of Wimodaughesis is the education of women in art, in science, literature, and physical culture. It intends to secure a building to be used for meetings composed of women or called to advance their interests. This will contain an auditorium large enough for the accommodation of the annual conventions of the National-American Woman Suffrage Association, the Woman's Christian Temperance Union, the Association of Collegiate Alumnae, the Woman's National Press Association, the Woman's Relief Corps, the Red Cross, and the Labor and Indian Associations, and all the various benevolent, literary, and social societies of women, which are now dependent on the courtesy of hotels and churches for a meeting-place.

In connection with the auditorium there will be committee rooms for the executive sessions of the above associations, where the officers may have their headquarters, and their papers and documents may be filed.

The building will also contain a library, reading and reception rooms, where the working-women, living in lodgings, may pass their evenings and entertain their friends; an art gallery and rooms for classes, a thoroughly equipped gymnasium, a natatorium, and such other means of instruction and amusement as may be suggested.

To accomplish its purpose, Wimodaughesis is organized as a joint-stock company, and will issue stock not to exceed \$200,000. The first issue of 5,000 shares at \$5 each is now ready. The officers are under bond, and the stock is non-assessable.

Share-holders shall be entitled to one vote for each share of stock held; to the free use of the public parlors, reading-room and library, and on payment of small quarterly dues, to the use of all the departments of the society; and those who hold twenty or more shares shall not be required to pay quarterly dues.

Sufficient stock has already been subscribed to insure success, and every friend of woman is urgently invited to take as many shares as possible.

Money may be sent to Emma M. Gillett, treasurer, 802 F Street N. W., Washington, D. C.

Remittances should be made by post office order, New York draft, or by express.—*Woman's Column*

"The seed of life was sown in the beginning of the age. The fruit of life and the re-instatement of the two sexes to their normal relation must therefore come at the end of the age, which, as appearances go to show, we have unquestionably reached. The curse of labor then pronounced upon woman—in which the indiscriminate and unsought for multiplication of progeny has been enforced, and the coordinate curse of labor entailed upon man as the result of prostituted desire, which has become in him the desire of unlimited and unrestrained lust through which the household is multiplied beyond the reasonable possibility of proper support, culture and refinement—will be lifted to the standard of legitimate and essential use in these vital domains. The legitimate performance and exercise of use will be substituted for the drudgery and curse of labor."—A. G. O.

From the Tree of Life—The God-man—originate all things in the universe. The centralized and perfected manhood, which is also the Godhood, is the archetype and germ from which the entire creation is evolved, and towards and into which the processes of involution center.

## Guiding Star Department.

This department is to be devoted to the GUIDING STAR work, under the special direction of the MYSTIC STAR. It will be open only to contributions from Koreshans from all parts of the world.

In this connection it may be asked: "What constitutes a Koreshan in the sense here implied?" All who read the Koreshan literature or hear the Koreshan doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Koreshans in the sense of this connection.

## ASTRONOMY.

PAPER NO. XVI.

The human eye is spherical and the pupil is round. Any one acquainted with the principle of glasses and lenses is aware that man's field of vision is not a plane, but a circular or spherical field. Every man who has tested this fact has found it true. I have stood on the bank or bluff of Lake Michigan and tested this fact on that body of water. I have tested it on the Straits of Fuca, also, on the great Pacific Ocean at "Golden Gate." It can be tested on level land. The observer will note that the land or water curves to the right and left of the direct line of vision. That is, if I stand and face due west, the water in the direct line of vision appears to be higher than to the northwest or southwest. There is a natural curve like a bow from one limit of the side vision over to the other side limit; and in all cases the water is highest in the center or direct line of vision. If now I face the southwest, the water at that point is highest and runs in a beautiful curve to the west, where it is not so high. This proves that vision is not in straight lines, and that the point of elevation is along the direct line of vision. One other fact must be noted; that is, the water is highest or appears to be ridged all along the line in front of the experimenter, and appears to fall away on both sides.

Again, I cite another fact to prove my position. If I stand above a line extending away from me, the farther that line extends the higher it becomes until in the distance it is on a level with my eye. If now I go below said line and look up at it, the farther it extends the lower it comes until in the distance it has come down to a level with my eye. Now, reader, what is the matter? Does that line both ascend and descend at the same time? Surely not. The line may be perfectly level, as far as spirit levels can produce a level, yet, if I am above said level line it appears to rise as it extends in the distance. If I go below the same level line it appears to descend as it extends from me. What causes said appearances? Surely it is not the line—hence it must be my eye, and proves that vision is curved, and not absolutely straight.

Take two railroad tracks and in the distance these parallel lines appear to meet. Right above them two telegraph wires fall lower as they recede in the distance. Not only this, but the rails and wires appear to meet at the horizon. Do they meet? No, they only appear to meet. What causes this appearance? It is called "perspective." As Koreshans, we call it foreshortening by perspective. Let all possible tests be made, and my position will prove true without an exception. Suppose we keep this law, which we have demonstrated by actual tests, in our minds and start out to find whether any body of land or water is flat or not.

How can you prove that the ocean is not flat? Will looking over the ocean prove it round? No, because our vision is spherical. If the pupil of the eye were long, or a mere slit, the field of vision would be a plane. If the pupil were square the field of vision would be cubical, and every large field of vision would look cubical. But the pupil of the eye being round makes our field of vision spherical, with the eye as the center of the sphere.

Now why do the books teach us that the earth is round, and that we are on its outside surface? Only because it appears that way to a superficial observer. Appearances are not the facts. For instance; if we return to the telegraph wires and rails on the ties, we all know that the rails elevate as they recede, while the wires descend as they recede. These two meet in appearance at a certain distance from us. Our sages tell us that the reason for the appearance is the convex surface of the earth. Well, if we admit that as a fact, (which we do

not,) we can see no way to get out of the following dilemma:

If we take two rows of poles, say twenty feet high, we notice that, though they are parallel, in the distance they meet. Now what would make these two rows meet, if it takes the convex surface of the earth to make the wire and rail meet? Reader, do you see how foolish the position is? Because, if it takes convexity to make wire and rail meet, it takes convexity to make the two parallel rows of poles meet. Then the earth would have to be double-convex and curve every way at once. As that is impossible we will turn the conclusion the other way and say that if the two rows of poles appear to meet because of foreshortening by perspective, why not have the same law cause the wire and rail to meet? We insist that it does, and that this is the only rational or sensible explanation of the simple fact. We at once crush the very life out of the basis of the old theory before we get started with the discussion. Before we are done with it our destructive arguments and facts will not leave enough of the old fallacy by which to remember it.

The secret of this whole question lies in the spherical field of vision due to the circular pupil of the eye. Yes, says one, but the surveyors have proven convexity. We will see if they have. I admit that the man who walks over the surface of the earth with glass and chain is a man who has practical knowledge, while the bookworm is a theorist. Now I have examined the surveyor's leveling instrument and I have looked through it. It is a fact well known to all surveyors, that every test he can make with his instrument proves that the horizon in every direction from him is on a level with his eye. If he will take a straightedge, make it level and look over it he will find identically the same results. If he will let his eye run along the rail and wire above alluded to, he will find that the point of meeting is at the horizon. He cannot see beyond the horizon, whether said horizon be near at hand or at a great distance. If he can see beyond the horizon the object seen must extend above the horizon line.

The leveling instrument is absolute proof that the surface of the earth is not and cannot be convex. If the reader will draw a circle and place a horizontal line on its convex surface, he cannot fail to see that if we see in straight lines, as the books teach, and, if the surface of the earth is convex, that at no point in either direction from the observer would it be possible for the line of vision to cut the surface of the earth. But the fact is, it does do so and the leveling instrument proves it, hence it disproves the accepted theory.

In surveyor's operations in the construction of railroads, tunnels and canals, no "allowance" is made for the "curvature" of the earth's surface, although the books tell us that it is necessary.

The river Paraguay does not fall one foot in 300 miles; the last 500 miles of the Amazon falls ten and one-half feet; and the river Nile falls but one foot in a 1,000 miles. These facts must have weight.

We are taught that the earth curves some eight inches to the mile; hence, at the end of the first mile the curve is eight inches below a horizontal line drawn from the same place. At the end of two miles the curve of the earth would be twenty-four inches, etc. At this rate, if I stand with my eye sixty-six inches above the surface of the water, the horizon is only four miles away, which means that four miles from me the water appears to be on a level with my eye. It was found in New York City that a man with his eye some twenty feet above the water could not see the top of a mast one hundred feet high, twenty miles distant. It will pay to look into these things carefully.

Does the water curve at all? or is the appearance in the foreshortening by perspective? I shall have no trouble to prove that the appearance is in the law of perspective. I have had no less than 1,000 arguments on the question of sighting ships at sea. Hardly a man but what considers the fact that the shipmast is last out of sight and first in sight a positive proof of convexity. It is first, last, and all the time in the discussion. The school books teach the children, as well as the graduate, that the ship sails up and down in making a circuit of the globe. If we will make the

test we will find that, though the ship sails in a complete circle, it is, at every point in the circle, on level water. Hence the ship sails on the level seas, yet it makes a circle. There is no up nor down in going around the earth, whether we go around on the outside of a shell or around on the inside of the same shell.

Suppose we stand near the top of the exposition building in Chicago, and look to the north-east over Lake Michigan; in the distance we can see the top of a ship. Suppose, now, we take a good glass; we can see the whole ship. The books tell us that the water comes up between us and the ship. This is their reason why we see only the mast and cannot see the hull. The water is in the way. But take a field-glass and the water is not there. Where are their solid facts? See how quickly they give way. I have tested the glass on the Pacific Ocean at San Francisco; I have read the books and studied the structure of glasses; I have talked with men and dealers who were well versed in the making and use of glasses, and in all cases the evidence proves that with a field-glass we can see a ship at a greater distance than with the natural or unaided eye. This is positive proof that there is no water between the eye and ship. Without a glass we could never see the hull when it had once passed out of sight. A good glass will bring a ship into view, sixty miles away.

Let us figure a little. A ship sixty miles distant is over 1,000 feet below the horizon or verge, if we are on a convex surface. Can a person with a field-glass look over the curve of 1,000 feet in sixty miles? or do they look into and through 1,000 feet of water a distance of forty-five of the sixty miles? If the earth curves convexly, as the books teach, and if the ship is sixty miles out, it is some 1,000 feet below a horizontal line drawn from where the observer stands. If a field-glass will produce the ship at sixty miles, one of these things is true. That the glass will aid me to see sixty miles I know. Now, if the lines of vision are straight, as the books tell us, then I must look through 1,000 feet of water, or else there is no curve of the water and it does not come up between my eye and the ship.

Many people think that the same principle is involved as when a coin is placed in a cup and water put in the cup to make the coin visible, when without the water it is not visible. But I ask if the ship is under the water? If my opponent says yes, and can prove it, I will give up. The facts are, that the water does not come up between the observer and the ship, hence there is no proof whatever that the surface of the earth is convex. Whatever makes the two rows of poles meet, or the wire and rail meet, also makes the water appear to come up between the eye and ship and on a level with the eye at the horizon.

Again, if the earth is curved, and if a ship can be seen sixty miles at sea, there is no escaping the conclusion that the ship could not be coming on a level line, but all appearances and all tests that can be made, prove that the ship is on a level with the eye even at sixty miles distant. We have presented a few facts herein that are very disastrous to the old fake and fallacy known as convexity.

Reader, you might as well throw up the sponge now. You cannot hope to win the battle because these facts crush to death by pulverization the whole fabric of evidence tending to prove that the surface of the earth is convex. These with foregoing facts, and facts which will succeed them, ought to convince any one that there is more real ignorance in the believer of the Copernican theory of astronomy than that exercised by the modern Church.—R. O. Spear.

"It is a common delusion that the destruction of desire is accomplished by gratification of the desire, or by securing the object of desire, as, when hunger is satisfied by eating, the appetite is destroyed. This is fallacious; all appetites are reborn, not destroyed. Food is but fuel to the fire of the body, enabling the body to demand more food. No appetite is destroyed until the power of regenerating it from its gratification is gone. Shiva, the destroyer, is also the re-creator. Therefore the destruction of desire is not in its gratification, which re-creates by satisfying it, but "the estranging of one's self from it"—E. x.

## The Mystery of the Fellow-Heir-ship of the Gentiles.

Jesus is appointed heir of all things. Abraham is heir of the world. Is Jesus Abraham? Is Abraham the father of all them that believe? So is Jesus.

Thus the identity of Abraham with Jesus is established, and thus the re-incarnation of Abraham in Jesus affirms the law of the resurrection of the dead. Jesus is declared to be the firstfruits of the resurrection, the first-born from the dead. Does this mean that Jesus was the first one resurrected from an earthly tomb? By no means, for there are a number of recorded cases in Scripture before the resurrection of the body of Jesus from the tomb of Joseph.

Then what is the significance of the statements: "Who is the first-born of every creature," Col. i, 15, "And he is the head of the body, the church; who is the beginning, the first-born from the dead," Col. i, 18, "The firstfruits of them that slept," I. Cor. xv, 20, and of His own declaration, "I am the resurrection and the life?" It must be acknowledged that when Jesus declared himself to be the Resurrection and the Life, he had not yet been crucified; he had not yet been sepulchred in the tomb of Joseph, but had come into the world as the infant of Divine generation, the seed of Abraham, the very one to whom the promises in the covenant had been made, consequently Abraham re-incarnated.

## POWDERLY ON PINKERTON.

The Rule of the Bludgeon and Shotgun Must End.

Two years ago one man in Chicago got up a strike and tied up a wheat crop of the United States until the poor of the land paid twenty cents extra for every sack of flour they consumed. No Pinkertons were called out then. Were they not wanted? Two years ago one man ordered a strike in hogs and tied up the pork of the nation until \$3 per barrel above the regular price was levied on the consumers. No Pinkertons were called for. Were they not wanted? A trust corners the coal output and starves the miners, freezes the children of the poor in our cities, that the price of coal may not fall. The community is being incommoded, the food supply is cut off and the poor of our large cities suffer, but no Pinkertons are called for. Do we need them?

A million farmers are forced to pay tribute to the agent of a dozen men. They yield up \$3,000,000 in one year, and are told by this agent that the price of the produce they will bring from the earth this year will be so and so. They levy this tribute on the tillers of the soil without a vestige of right. They have no more authority to do this than Dick Turpin had to rob in his own way. But no Pinkertons were called out. Why not? These things are done under no law, no standard has been erected by which prices are thus regulated or men robbed, and there is no limit but the patience of the animals whom they fleece. Greed is the law and fear the limit. Where were the Pinkertons?

Benjamin Harrison and Robert Pinkerton stand conspicuously before the American people. One is the Chief Executive of sixty millions of people and was elected by their votes. The other is the creature of the monopolies of the United States, who was not elected by anybody, and yet has more authority than the President. Where will all of this end? If it is to be warfare instead of law, who can muster the biggest army? Is it not time for Benjamin Harrison to wake up? The muttering one hears on every hand bodes no good to those who invoke the hand of violence on the slightest pretext. The people feel outraged and patient endurance will not stand forever. We may wake up some day to a sense of duty and legislate the Pinkertons out of existence; but if they are not abolished by law they must go, for the rule of the bludgeon and bulldog revolver must end.—E. x.

When the Lord Christ departed with his visible presence from among men, he unequivocally announced the truth that in due season he would return to gather the fruit of his planting, or to make up his jewels for the new church.—Cyrus.

## NOTICES.

All Post Office Money Orders must in future be sent to CYRUS, Editor of the FLAMING SWORD.

Be particular in thus making out the orders, writing the address in full as above. It will save us much delay and trouble with the postal department.

There are certain considerations which render it impossible for us to continue the serial "Among the Shadows" in the FLAMING SWORD. We find many points in the story that we cannot endorse fully. The author may and probably will publish it in book form, and those who are interested in it can continue its perusal. There is much in agreement with our doctrine, and much in disagreement, and we know our readers will not care to read it as an exposition of Koreshanity, while they may be interested in it as a story.

We send free to any address a sample copy of the FLAMING SWORD.

We will make a liberal discount to Clubs.

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## In Review.

Pomeroy's *Advance Thought*, New York, comes full of terse sayings from the editor's pen. Vital questions are discussed in a characteristic manner. Woman, too, we are happy to say, has a hearing in her own department.

Mr. Pomeroy says "Advance Thought is entirely different from any other publication in the United States. It is not a swell cart for the distribution of unclean things." Herein Mr. Pomeroy is about right.

"Brick" is a unique personality, who has the enviable faculty of letting every one know that he is still living; an element of character in defiance of force. We count Pomeroy's *Advance Thought* as a gain to our exchange list. Pomeroy's "Journey of Life" contains interesting Reminiscences and Recollections of the author's life.

*Carrier Dove*, San Francisco. A large, beautifully arranged magazine, devoted to the advancement of Spiritualism.

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## REST.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. xi, 28, 29.

"So I swear in my wrath, They shall not enter into my rest." "And to whom swear he that they should not enter into his rest, but to them that believed not?" Heb. iii, 11, 18.

"For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God." Heb. iv, 8, 9.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Isaiah, xi, 1, 10.

The first covenant or conjunction of God and man was consummated in Jesus Christ, and was a covenant preparatory to a covenant. Through this one Son of God—after an age-long period of regeneration or reproduction, following his reception by the sinful humanity as the divine seed, the Holy Ghost—is to come forth in the harvest, the resurrection of the dead, the sons of God, the 144,000 lambs of God whom John saw on Mount Zion. This is the new covenant or conjunction of God and man of which Paul speaks when he says:

"For if that first covenant had been faultless, then should no place have been sought for the second." "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

"And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest."

As the consummation of the first covenant or conjunction of God and man brought into the world of humanity one God-man, who possessed all knowledge, hence all power, so the consummation of the second covenant will, as the product of the planting of the first Son of God—in the Church, which is God's garden and the womb in which are generated the sons of God—bring into the world of humanity the many Sons of God; and the kingdom for which Jesus taught us to pray shall be "born in a day," and man shall no longer need to say to his neighbor: Know the Lord, for all shall know him; from the least to the greatest.

As the sign of the first covenant was circumcision, and circumcision was the rest of a part, so Jesus, the consummation of that covenant, came, proclaiming rest to the weary that should come unto him; but that rest was the rest of a part, that is, the soul.

The little company of his personal disciples rested in him while he was with them, and the billows of distress and sorrow that rolled over them and agitated them upon his departure, sank to rest upon the reception of the Holy Ghost, the Comforter which he sent them according to his promise. This Comforter was his own personality, body and spirit, in spirit form. Being the divine seed it had to die like other seed in order to reproduce, leaving the world again to unrest and agitation, as it is to-day. Of this he warned men, as the apostle declares, by speaking of another rest: "There remaineth therefore a rest to the people of God."

The first rest came, not in some spirit state or world after this earthly existence, but to men while in the body. If the partial rest, the rest of the spirit, came to men while in the body, in the consummation of the first covenant, certainly the complete and perfect rest, the rest of body, soul and spirit, must also come to men in the body, in the consummation of the second covenant or conjunction of God and man.

As the partial rest, the rest of the spirit, came by the presence of a man on the earth who overcame death in the body and changed that incorruptible body to Holy Spirit, which, having been received by men, became a "Comforter" to them and gave "rest to their souls," so this greater rest of

body, soul and spirit must come in the same way.

There is a judgment in the end of every dispensation, and we learn in Malachi that God sends his messenger, the messenger of the covenant, "Elijah the prophet, before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers," in the end of every dispensation.

When Jesus went away, he said he would come again. As when he came before he had two comings, one in his personal form and one as Holy Ghost, so when he comes again he will have two comings; one "as a thief in the night," and one "in the clouds of heaven." His first coming is always his personal coming.

In his first coming Jesus was born holy and hence had nothing to overcome, having overcome the last enemy, death, before his birth. Being born holy, he was made "to be sin for us, who knew no sin," and crossed himself with the sinful humanity, of which the crucifixion upon two pieces of wood was only a type. When he comes again, in his first, or personal coming "as a thief in the night," he will come as "the man of sin," born in sin and shapen in iniquity, as Elijah did. Zechariah represents him as standing before the angel, a brand plucked out of the fire, clothed in filthy garments. In the process of overcoming, his filthy garments are taken off, his iniquity taken from him, the judge's ermine and a crown are placed upon him, and he comes forth as the Branch. Jesus was the Vine.

John saw him in the white garments of Christ's righteousness, having "overcome," and having "the new name of God" written upon him.

When he has overcome the last enemy, death, he will go away as Elijah and Jesus went; "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." This is his appearing "the second time," in the Sons of God, the children of the resurrection. This is Cyrus, the root of Jesse, whose rest, Isaiah declares, shall be glorious.

Looking down to the end of the age, now close at hand, John saw the curse, the cause of all the earth's unrest, removed, and the reign of righteousness and rest inaugurated in the new heavens and new earth wherein dwelleth righteousness, which came down from God out of heaven.

An apostate church, fully realizing that it owes its very existence to the perpetuation of the perverted Jewish sabbath, which it has misnamed, Christian, the law of which expired by its own limitations,—is directing its principal efforts to the support of what it but too plainly sees is the waning power of that spent institution of the Almighty. It will find, when the hour for its final departure strikes, as did the worshipers of circumcision and sacrifice, that when the thing typified, the real sabbath of rest, comes, the type, however useful and apparently necessary it may be, must and will cease.—O. F. L.

"Does any one expect the supernal blessings that we are struggling for to come cheap and easy?"

Ah, no. It cannot be. It is not the way of the world.

Human progress is slow and toilsome, and its pathway is marked by bloody footprints.

All the powers of hell oppose man's ascent to diviner plateaus of being.

Patience, valor, and undying persistence must be the endowment of the stalwart heroes who through many and many a defeat stubbornly march on to the final victory.

So has it ever been in the past—so must it be in the future.

Martyr souls—long since vanished from earth—willingly paid the price for every good thing we now enjoy, and the only way we can discharge our obligation to them is by giving a like service for the benefit of generations yet unborn.—Farmers' Voice.

The resurrection of the dead, or reincarnation, is the return of consciousness when a series of retrogressive and progressive minor cycles culminate, through re-embodiments, in the termination of the grand cycle.

Beware of your prejudices.—E.

## "Kreutzer Sonata" Not Obscene.

The Philadelphia Court Holds that the Work Is Inclined to Improve Morals.

PHILADELPHIA, Sept. 24th.—Judge Thayer decided to-day that the "Kreutzer Sonata" was not amenable to the law governing the sale of obscene literature, and discharged the book peddlers arrested by order of Police Superintendent Lamon. The opinion of Judge Thayer is important, not only from the fact that it is the first decision from an eminent counsel on the subject, but because it involves the right of publishers to expose for sale numerous other works. It is also important from the fact that the opinion is a careful review of the book and the law by one of Pennsylvania's most eminent jurists, who is one of the leading churchmen of Philadelphia. In his opinion Judge Thayer says he thinks the conclusion reached by the author is a fanaticism not of vice, but of an overzealous virtue, and that there is nothing in the book to commend licentiousness, but that on the contrary it denounces libertinism in severe terms, and while the argument of Count Tolstoi might shock one side as of the sanctity and nobility of the marriage state, it denounced obscenity of every description on almost every page.—E.

Father Huntington attended the meeting of clergymen that, for the purpose of giving the new People's Municipal League political party a religious boom, was held in Hardman Hall, New York. When the proceedings were well under way, Father Huntington offered a resolution "that no candidate be considered for nomination for Mayor unless he be accepted as a candidate by a majority of the labor organizations of the city." He then said, "that there are tens of thousands of the people of this city who have a profound distrust of the clergy. They see that a large number of the most criminal classes attend the churches. What we want to do is to take off our coats and go down to the people." This incident presents Father Huntington in a new role—that of a practical joker. He must have enjoyed the fun. What happened? The chairman rapped Father Huntington down, under the five-minute-speech rule, and in a few minutes the conference adjourned. Fancy a company of one hundred New York clergymen allying themselves with laboring people—carpenters, such as Jesus, tent-makers, such as St. Paul, and the like! That they will never do until it becomes "respectable" to work for a living.—Twentieth Century.

Rev. Dr. Morris, of St. Paul, carries Sabbath observance to the utmost limit of consistency. He says he would not ride on a railway train on Sunday, even to attend his mother's funeral. It is to be hoped that that worthy lady will have the kindness to arrange for some other day when the time comes, so her devoted son will neither have to jeopardize his soul nor miss the ceremonies. But wasn't that rather an extravagant expression? Would it not be called rank radicalism if on any other than a religious basis?

When a working man says he will not buy of a firm who do not treat their employees fairly, he is generally set down at once as a labor agitator, and the public says it is high time this boy-cotting business was suppressed. But when one of the clergy boycotts a Sunday railroad train, even at the cost of missing an interesting occasion, it somehow doesn't seem so very wicked after all.

Wonder if Rev. Dr. Morris refuses to receive his Monday morning mail because a Sunday train has carried it to him?

Wonder if he always refuses to mail anything on Saturday because the Sunday mails will have to carry it? Wonder if he remembers the Sabbath day to keep it holy by refusing to eat a good warm dinner because the servant girl has had to prepare it on that day?—Living Issue.

"Tolstoi, on most subjects, appears to be in accord with the Founder of Christianity, with the apostles, with the writers of the New Testament, and with the Fathers of the church; and yet a Christian teacher of a Sabbath-school decides, in the capacity of postmaster-general, that the 'Kreutzer Sonata' is unfit to be carried in the mail."—Colonel Ingersoll, in the North American Review for September.

## SOMETHING WRONG.

A farmer works a whole year to raise his products and place them on the market.

A railroad corporation in twenty-four hours transports these products, and for its one day's work demands a greater compensation than is allowed the farmer for his year's work.

It may be claimed that it takes a great many men's labor for the twenty-four hours' transporting, whereas the production requires the labor of but one man; but it must be remembered that these many men transport hundreds of crops in this short time, whereas the one farmer by his year's work raises but one crop.

"Ah! But," says the excuser of railroad robbery, "the company has millions of dollars invested for its work, where the farmer has but hundreds." An investigation will show that a division of this corporation capital by the number of crops it transports, leaves a smaller capital in use for each crop than that employed by the average farmer.

The railroads should be run by the government and the profits arising from the business should go into the general treasury for the benefit of the whole people.

There is something wrong when an institution can pay extortionate salaries almost without end, make almost unlimited improvements charged up to expense account, pay interest of bonded indebtedness equal to from two to five times the original cost of the plant, and, after paying all these things, declare large dividends on both real and watered stock.

In view of this manner of conducting the railroad business and many other public businesses, it seems to be no wonder the farms are mortgaged and the country filled with tramps.

Yes, there's something wrong somewhere.—Liberty Bell.

## WANT LOW INTEREST.

The Farmers Demand the Same Privileges that are Granted to the Bankers.

The federal government loans money to the national banks at 1 per cent per annum. It will not let the farmers, merchants, mechanics or manufacturers have money at all. This is class legislation which gives the rich privileges which men in poor circumstances do not have. Why have the Democratic congressmen permitted this unjust Republican law to remain un repealed for the last twenty-five years? They certainly are not ignorant of its injustice to 60,000,000 of people. The Agriculturist more than a year ago marked out the way the national banking law could be amended so that farmers owning land and mechanics having homes could borrow money by pledging their lands or homes as security. Senator Stanford of California has introduced a bill conveying the idea that we advocated and set forth in the resolutions that we introduced at the State Alliance, held at Auburn, August, 1889, and had the officers of the Alliance shown any disposition to hear the resolutions explained, we would have done so; and that explanation would have probably prevented the order from committing itself to the sub-treasury bill.

The national banking measure is the greatest burden that the people have to carry. All the speculators in money follow it and support it, and the President and Congress are influenced by it. The bonds are exempted from taxes. Mr. Vanderbilt, on his 80,000,000 of bonds, does not pay as much as the man who owns a one-horse farm pays on his little farm. If the masses of the people fully understood the injustice of the laws affecting their monetary affairs, and how the people have been betrayed by Congress and the presidents for the last twenty-five years, they would feel like hanging the prominent betrayers. Some senators have grown fat under the laws they championed, while business men have gone into bankruptcy; the farmer's produce will scarcely sell for enough to sustain his family and pay his taxes, while the masses are poor and lean for the want of money to exchange for the necessities of life.—Agriculturist and Manufacturer, Sheffield, Alabama.

Any given law found to obtain in one domain or sphere operates through all.—Cyrus.

Jules Soury regards Jesus as insane; Kant regarded him as the ideal of human perfection; John Stuart Mill, as a very extraordinary man; Lord Amberley, as an "iconoclastic idealist"; Fichte, as the first teacher who revealed the unity of man with the supreme spirit; Hegel, as an incarnation of the *Logos*; Schelling, as a kind of *Avatar*—i. e., one of the periodical descents of divinity; Dr. Keim, as a mysterious man, whose glorified spirit inspired his disciples to attempt the reformation of the world; Strauss looks upon him as a moral reformer, who occasionally stooped to imposture to secure the confidence of his adherents; Renan, as an effeminate idealist, an impostor who performed "bogus phenomena"; Schleiermacher, as a man in whom self-consciousness was so saturated with the divine principle that he really became a god incarnate; Anatole Bembe, as a modern Anarchist and Socialist of the most fiery kind; and Gerald Massey, who bases his opinions upon historical researches, finds that Jehoshua Ben-Pandira was born some one hundred and twenty years before the Christian era, and that the typical Christ of the gospels was made up from the features of various gods.—Salatin.

CYRUS and the FLAMING SWORD regard Him as the God-man, the Immaculate Jehovah, and firstfruits of what the human race will be when in the near future the processes of regeneration shall have completed the work of human redemption. Our Father; our Mother; our elder Brother. "He is the express image" (likeness, original Greek) "of the invisible God," and because he is like God, we also, when our redemption is consummated through him, shall be like God.

## Words of Wisdom from Eminent Men.

"I affirm it as my conviction that class laws, placing capital above labor, are more dangerous to the Republic at this hour than was chattel slavery in the days of its haughtiest supremacy. Labor is the superior of capital, and deserves much the higher consideration."—Abraham Lincoln.

"If Congress has the right, under the Constitution, to issue paper money, it was given them to be used by themselves, not delegated to corporations or individuals."—Andrew Jackson.

Will some of the howling demagogues, please inform us why the government should not loan money to the farmer at 2 per cent a year as to the banker at 1 per cent? Be honest, gentlemen, and explain the whyfores.—The Alliance Bulletin.

Senator John J. Ingalls must have a very high opinion of the farmers' alliance when he would be led to say that it was composed of "corn huskers and corn-cob peddlers of this state—a class too lazy to work, too cowardly to steal, and trying to make a living out of politics." This is the language of the gentleman who is trying so hard in the United States Senate to do something for the farmers of the state of Kansas.—Alliance Tribune.

The highest possible existence is perpetuated by the law of reproduction. Reproduction is the means of extension. Every form and quality of life has its germ formulated in matter. For this reason, all fullness, all holiness, and all power are in last things or ultimates.—Cyrus.

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